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NOTES ON ANTHROPOLOGY.

BY

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CENTRAL ASIA.—In the *Revue Scientifique* (4th Ser. I. XIII; Nos. 6 and 7), under the title “Les peuplades retrouvées de l’Asie Centrale,” M. Saint Yves sums up with admirable clearness the recent progress in unravelling the intricate history of Central Asia. Until within the last ten or fifteen years almost our sole guides in this labyrinth, in which migration followed migration, were the Chinese historiographers, on whose accuracy it was difficult to know how much to depend. With the great activity in exploration which has characterised this region during the last few years a great mass of material in the way of inscriptions, coins, and archæological remains has been brought to light, and with the help of this many questions have been solved. The successive invasions of Central Asia by nomadic hordes coming from Siberia; the resistance offered to their southward advance by the great block of the Chinese Empire; and the consequent spreading of the invaders eastward to Manchuria and westward and southwestward to Turkistan, India, Transcaspia and Europe—all this is made clear by the recent investigations. The period between the sixth and seventh centuries was that in which all three of the great religions—Buddhism, Islam, and Christianity (in its Nestorian form)—began their struggle in Asia, and first began to press forward into the heart of the continent. Of their mutual interaction and conflicts the inscriptions give ample evidence, and point unmistakably to the wide spread of Nestorianism. With the evidence afforded by these inscriptions, the ruins of monasteries and the cemeteries, we can the easier understand the foothold which Nestorianism gained in China itself. One fact of great interest is brought out by all these finds, and that is that in the main the Chinese historians were correct in their statements. We may hope, then, that with further investigation in the field, and with a thorough search of the immense mass of Chinese literature, eventually the veil may be lifted from a region which for ages has been the abode of mystery.

SMITH SOUND ESKIMO.—When in 1897 Lieut. R. E. Peary brought to New York a party of six Eskimos from Smith Sound, the opportunity of studying individuals of this isolated tribe was

not to be neglected. The work was undertaken by Mr. A. L. Kroeber, the result of whose investigations has recently been published in the Bulletin of the American Museum of Natural History (XII; pp. 265-327).

Living on the north-west coast of Greenland between 76° and $78^{\circ} 18' N.$ Lat., and separated from their neighbors to the south by the uninhabited region of Melville Bay, these Eskimos have been practically isolated from all contact with the outside world. Inter-course across Smith Sound with the Central Eskimos of Ellesmere Land would seem to have occurred long ago to a very slight extent, but to have ceased for a considerable period—long enough for the Smith Sound Eskimos to forget the construction and use of the kayak and bow. In numbers the tribe seems to be almost holding its own, as its numbers are about the same in the various censuses which were taken by Peary. Curiously, the men are greatly in excess of the women—a situation very unusual among the Eskimos.

A very interesting and full account of the customs and mode of life and religion of the tribe is given, in which all available information from the earlier Arctic explorers in this region has been incorporated. As a result of his study of these Eskimos, Mr. Kroeber is led to the conclusion that they are more closely allied to the Greenland Eskimos than to the Central Eskimos, as has formerly been the opinion. The Smith Sound tribe stands geographically and ethnologically almost between the two. The theory that the Angmagsalingmiut, or East Greenlanders, reached their present habitat, not by way of west and south Greenland, but by the way of the desolate northern and eastern shores, seems to be disproved. If this had been the route followed, it would be expected that the Angmagsalingmiut would show many points of close relationship to the Smith Sound Eskimos. This is not the case, however, and it seems highly probable therefore that

“the chain of ethnic relationship (and apparently the line of migration also) of the Eastern Eskimo is: Central Region, Smith Sound, West Greenland, East Greenland.”

THE WYANDOTS.—In the *Archæological Report* (Ontario) for 1899 (Toronto, 1900, pp. 92-123), Mr. W. E. Connelly gives the results of many years' work among the Wyandots, dealing chiefly with their migrations and clan organisation. From their myths and legends he determines their original habitat as in the area lying between James Bay and the Labrador coast, north of the St. Lawrence. From here they went first south to the Great Lakes, and then settled on the

northern bank of the St. Lawrence, opposite the Senecas. A severe conflict with the latter led the Wyandots to remove along the south side of Lake Ontario to Niagara, Toronto, and finally to the region west of the Hurons, with whom they formed a league against the gradually increasing power of the Iroquois. Quite a full account of the clan system of the Wyandots is given, in which twelve clans are recognised. It is stated that there are traditions pointing to the fact that the Wyandots were accompanied throughout a part of their migrations by the Delawares (an Algonkin people). This is of considerable interest, as the home of the Algonkin stock is supposed to be in much the same region as that of the Iroquoian (of whom the Wyandots are a branch), and intimate relations must have existed between the two stocks.

MIGRATIONS OF THE ETHIOPIANS.—The Foulas, Foules, Peul, etc., as they are variously called, a West African people sharply distinguished from the negroes, have for some time been considered to be of East African origin and closely related to the Abyssinians or Ethiopians. In *L'Anthropologie* (Vol. X., pp. 641–662), Dr. R. Verneau discusses this theory at some length and from recent material from the two regions in question, and from intervening areas, shows quite conclusively, it seems, that the theory is true. The specific characters of the Abyssinians are found, with more or less admixture of negro traits, practically throughout the whole region which lies between Abyssinia and the easternmost extension of the Foules or Peuls. There has evidently, therefore, been a migration of the Abyssinian stock from east to west along the border of the Sahara and between it and the equatorial forests. The date of this migration is roughly placed in the XVth century.